

A

Presbyterian

Getting On

HORSE-BACK:

OR, THE

Dissenters Run Mad

IN

POLITICKS.

BEING

Some Animadversions on two
PAMPHLETS, *Viz.*

The Question fairly Stated, &c.

***** K

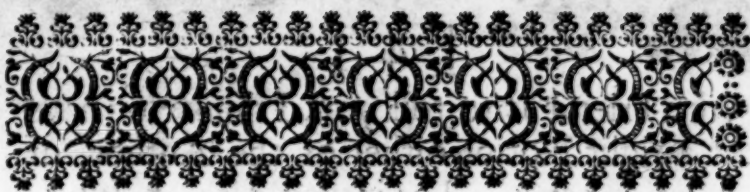
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A

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Getting On

HORSE-BACK, &c.

S I R,

I Received yours, together with two Pamphlets; one Entitl'd, *The Question fairly Stated, &c.* The other, *The Repeal of the Act against Occasional Conformity consider'd*: Both which according to your Request I have (with what exactness I could) impartially consider'd; and so shall be the better able to Answer your Request, in giving you my Sentiments, both with respect to the Author and the Work.

In the first place, Sir, I will assure you, I am perfectly of your Mind, that they are the Product of the same Brain; and drawn by the same Hand, tho' with some turn of Humor, and some small change of Countenance; yet the same Hand of *Achitophel* may be observed to be in both; and so I shall not treat of them as the Product of two, but one Brain and Pen.

But tho' I am of the same Opinion with you in this particular; yet I must be so free

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with

with a Friend as to tell you, I think you have not a right Notion either of the Author, or his Performance. For it would be an Injury done to Sir R.S. to suppose him the Author of those Pamphlets: For you may have what Notions you please to the contrary; it's certain he is Master of more Eloquence and Politicks, than is to be met with in either of them. But be the Author who it will; if we know not the Man, we know his Opinion by the Books: But if I may be allow'd to conjecture; I should suspect *De Foe* to be the Author. But be that as it will, it's certain (if he were not the Author) the Author and he are of the same Opinion, with respect to Politicks; but whether the Author of *The Rights of the Christian Church*, might not have some Hand in the Business I know not: Be it who it will, I think I may say, there is very little Politicks in them; as I hope to shew you before I put an end to this Letter.

It's plain the Author has discover'd a Design on Foot among the *Dissenters*, and that is to get into all Places of Trust in the Government: He is for having them made Justices of the Peace, Mayors, Aldermen, &c. He is for having the *Universities* regulated by them; Nay and the *Church* too; if he believes any thing of a *Church*, as I much Question by what he says in his *Letter*, p. 29. It's true, he pretends to Act the Politician, by Pleading for a Repealing of the Acts that restrain them
from

from being put into advantagious Posts ; which Shackle being beat off, they would be all forward to serve the Government with their Persons and Purfes ; but you must understand, it is on Condition they may have the chief Hand in Governing, and not else. For does the Government want Men ? Want it may for them, for they do not like the Officers ? Does it want Money ? Want it may for them, for they don't like the Ministry ; something or other is always in the way ; and yet this *Author* pretends to boast of the good Service they have done the Government, tho' for my part I know not in what, unless they say they have paid their Taxes freely ; but if that may be pleaded as Meritorious ; why may not the *Tories* be allow'd to be as good Friends to the Government as they ? O no by no means ! for those are all represented as Enemies to K. George, see p. 15. and Friends to the *Pretender*, p. 12. So that if they should be intrusted with the Government of things ; “ our Horses, our
“ Stores, our Forces, and our Forts will cer-
“ tainly be betray'd into the Hands of the
“ *Pretender*.

There, Mr. *Tory*, there's for you ! and pray take Notice Mr. *High-Church*, that I would have you to take care for Bread as well as you can, for no such *Jacobites* as you shall eat any of the Governments Bread.

Well, the *Tories* are excluded from Favour by this Gentleman, and so the *Low-Church* are like

like to have all the Advantage to themselves; for the *Dissenters* are excluded as well as the *Tories*: Therefore it's absolutely necessary to take off the *Test*; for what can the *Low-Church* alone do in this Case? Nothing at all! "For
 " the Interest of *Low-Church*, consider'd as
 " separate from the *Dissenters*, I take to be in-
 " sufficient (says he p. 15.) to Secure the Go-
 " vernment. *High-Church* and *Papist* joyning
 " together, with a Foreign Force to back
 " them, will bid fair for being too strong for
 " them. Well, but would not the *Dissenters*
 help the *Low-Church* in such a Case? Yes, if
Low-Church will untie their Hands: For what
 can they do poor Men; they are not suffer'd
 to be Parliament Men, and chief Men at
 Court, Mayors of Corporations; Officers in
 the Fleet and Army, &c! " So that in Case
 " those Acts remain unrepeal'd, he cannot
 " see he says how the Government can long
 " be kept on the present Foot. Why will
 not 50 Sail of Ships, and 30000 Men, with
 Foreign Force and Alliance do it? No, for
 they can never secure us against a *Tory Mini-*
stry, and so signifie nothing.

Well, but the *Dissenters* can as well secure
 us of a *W— Ministry* now, as they can if the
 Acts are repeal'd; for they have Liberty to
 Vote for Members now, and they can have no
 more then: True, but then they could prefer
 such Persons as they thought good. Very
 well, and have they not the same Priviledge
 now?

now? Is there not *Low-Church-men* enough to serve in the Government? If there is, what occasion is there for the Repealing the Acts to make way to advance the *Dissenters*? Cannot they rely on the *Low-Church*? No, for he seems to be displeas'd with many which are now employ'd in the Government, p. 12. and thinks that they are no hearty Friends to K. George; as in the *Common Council* of *London*, and the *Lieutenancy*, through the Kingdom, in the Seats of Justice, nay and the *Universities* too, "and
 " if the Fountains are corrupt (says he, p. 18.)
 " what can we expect from the Streams?
 " What must be said to the Cathedrals? are
 " they conspicuous for Loyalty and Zeal? If
 " they were, how came the E. of A. to be
 " chosen *High-Steward* of *Westminster*, in the
 " room of his Brother the D. of O. by half
 " the Dignitaries of the *Abbey*, with the Dean
 " at their Head? Was not this an open Affront
 " to the Government, instead of a Proof of
 " an Inclination to support it? And were it
 " not easy to Name several other *Collegiate*
 " *Churches* besides, where one half of the
 " Dignitaries, or more, may justly be suspected to be in an opposite Interest to that of
 " K. George, and his Family? Or does the
 " great Interest of *Low-Church* that the Government is to have all its Dependance on,
 " lie in the *Gentry* and *Clergy*, dispers'd all over the Kingdom? I am not at all inclin'd
 " to lessen the Number of true Lovers of
 " their

“ their Country ; I heartily wish them a great
 “ increafe: But I think if we may make any
 “ Judgment as to those, from the little in-
 “ fluence they have had to prevent Riots
 “ and Tumults, it would tempt a Man to
 “ fear, that a great part of them would add
 “ but little weight upon supposition of a New
 “ Rebellion, unless it were on the wrong side,
 “ &c. If these things are taken together
 “ (adds he p. 19.) there appears but little
 “ Room left to imagine or expect that *Low-*
 “ *Church* should be able to do great Feats a-
 “ lone, when the *Dissenters* are Excluded:
 “ But if they are taken together, and act in
 “ Concert, they need not fear *High-Church*
 “ and *Papists*. Pray observe, Sir, this Au-
 thor is very zealous for the Repealing the Acts
 that keep them out of Preferment ; in order
 to this, he Tacks the *Tories* and *Papists* to-
 gether in the Interest of the *Pretender* ; and the
Whigs and *Dissenters* in the contrary Interest ;
 when he has thus Tack’d them together, he
 comes to take a View of the Strength of each
 Party ; when he looks on the *High-Church* and
Papists, he is frightned out of his Wits, for
 let him look into the *Schools, Cathedrals, City,*
Country, Fleet, Army, Lieutenancy, Common
Council, nay and *Gentry* and *Clergy*, here poor
 Man he is tempted to fear, they are in a con-
 trary Interest to that of *K. George* : Well, but
 what is the *Low-Church* able to dispute the
 Matter with this *High-Church* in case any
 thing

thing should happen? No, for he has been looking after *High-Church* so long, that he has almost lost the *Low*: For p. 18. he ask's this Question, *But after all (says he) where is this Low-Church, that is so powerful to be found?* Very fine, he is a going to frame an *Alliance* with *Low-Church*, and now he is to seek for his *Ally*! He has represented the *Tory* Party very strong, the greatest part of the *Clergy* and *Gentry* he gives up to them; all the *Schools*, greatest part of the *Colleges*, most of the *Magistrates*, and many more in other Places of Trust, are all *High-Church* and *Papists* with him: As for *Low-Church*, he has lost that, it is so small a Handful that he can hardly see it; it is but as the Center to the Circumference if compar'd to *High-Church* and *Papists*.

You may take Notice, Sir, that as he joyns *High-Church* with *Papists*, and includes the *Clergy* and *Gentry*, &c. in the Number of *High-Church*; it's plain he intends it to cast an Odi-um on the *Gown*. He is for excluding all *Tories* from Places of Trust, and putting *Dissenters* in their Places; but since it's obvious he thinks the *Schools*, *Cathedrals*, &c. are corrupted, he could intend no other, but that the *Dissenters* are the Persons that are to regulate them, if they can have their Wills: And what Reformation we are like to have from them, is no hard matter to foretell, without the Spirit of Prophecie. He would have the Shackles taken off from the *Dissenters* in order to

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put

put them upon the *Tories*; who are to be treated for the future with the same Kindness that the poor *Dissenters* have been. But it seems the *Gentleman's Friend* is apprehensive the Repeal of those Acts, and the Reformation of the *Universities*, *Cathedrals*, *Corporations*, &c. which is to follow upon it, will displease the *Tories*, who are, as they say, ten to one, if compar'd with the *Whigs* and *Dissenters*; and therefore he thinks it impolitic to offend so great a Body of Men; for upon supposition of a fresh *Rebellion*, should the *Tories* be so treated as this Man would have them, his Friend thinks that they may be in the Mind to support the Invaders what they can, for if Men must be *Slaves* to somebody, it is but reasonable that they should chuse their Master; therefore to Repeal the Acts at this time, he thinks unseasonable, lest we should run the hazard of over-turning the Government. Now to this our Author Answers p. 27. but that, I confess, I take to be an Excellent Argument for it. " For if
 " they (the *Tories*) are so strong and nume-
 " rous, after they have had so much to weak-
 " en them, 'tis certainly high time to guard
 " our selves against them, that we may not
 " lie any more at their Mercy. I can safely
 " turn their own Words upon them in their
 " Celebrated *Memorial*, with a very little
 " change, if the Strength of the *Tories* is
 " still so considerable, as to make it dange-
 " rous

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“ rous to provoke them, by easing their fel-
 “ low Subjects, of whose *Loyalty* and *Zeal*
 “ the Government is fully convinc’d ; this
 “ is so far from being an Argument against
 “ the Repeal desir’d, that it’s a good Argu-
 “ gument for it. For if their Interest is so
 “ Formidable, (as he has represented it) as
 “ to make it Hazardous to Offend them, it’s
 “ full time to venture their Displeasure,
 “ when there is such Reasons to dread their
 “ Power. And if they are not so Terrible,
 “ as they would make the World believe
 “ they are, it’s prudent to prevent their be-
 “ ing so. Here’s a *Dilemma* for you, Sir,
 “ are the *Tories* Formidable ; then they are to
 “ be Dreaded ; are they not Formidable ; then
 “ they may safely be Crush’d.

But pray, what is this *Gentleman’s* Opinion
 of the Matter ? Are the *Tories* Formidable
 or not ? If they are not, then there is no
 Necessity to Repeal the Acts, to bring in the
Dissenters to assist the *Low-Church* against the
Tories : If they are, then it seems all’s at
 Stake, for they are all, without doubt, in the
 Interest of the *Pretender*. There’s a stroke
 for you Mr. *Tory*.

But I would fain know whether the Present
Ministry be *Whigs* or *Tories* in this Man’s O-
 pinion ? O *Low-Church* to be sure ; for he
 says, p. 23. *We have a Parliament as much in*
the Interest of the Government as can be desir’d,
 and therefore all that he has to take care for,

is to contrive how another *Parliament* may be had of the same Complection when the Term of Seven Years is expir'd ; and it seems he can find no other way for it, but to Repeal the Acts. " Let this be now deferr'd, " and I am very apprehensive one of these " two things will follow: Either we must " run the Hazard of a *Tory Parliament*. (O Terrible, then all's gone to be sure ! Then K. George must be Dethron'd ; the Pretender will be Advanc'd : For those *Tories* it seems have nothing more at Heart than to contrive how to make themselves *Slaves*.) " Or the " Present *Parliament* must by a New Act be " continued for a yet longer time ; which " may perhaps be found to have its Difficul- " ties when it comes to the Tryal ; and will " be very likely to have this Effect among " others, that it makes the *Opposers* of such a " Continuation, the most Popular Men in " the Kingdom. It seems then the Kingdom is not very well affected to a *Long Parliament* ; for if it were, I should think, they would be the most Popular Men that were for such a Continuation. But now Repeal the Acts, and let the *Dissenters* be Advanc'd to Posts of Trust ; let the Government of *Corporations, Colleges, Churches, Fleets, and Armies, &c.* be put into their Hands ; and then the *Parliament* may be Dissolved as soon as it will without any Danger to the Government ; for they will take care against the
next

next Election, that they in conjunction with *Low-Church*, will fill all Places ; and then King George will sit safe upon the Throne. Then our *Standing Armies* may be Disband-ed : For there will be no Danger from those Frightful Devils the *Tories* ! No, they cannot hurt the good *Saints* ; their Hands by this Method will be ty'd, and so we need not fear them. And besides we shall be in a Condition to pay our Debts ; which we cannot do it seems, if those Acts remain unrepeal'd, p. 20. Nay, (which is strange) if those Acts are not Repeal'd we can have no Dependance on our *Soldiers* for Security : Why ? Because they are not Commanded by *Presbyterian Officers*. Foreign *Alliances* will do us no good if the Acts are not Repeal'd : Why ? Because they can neither help us to a *W— Parliament*, or save us from a *Tory Ministry* ; and they are such Fools, that they are resolv'd to be *Slaves* ; and had rather have their own Throats Cut ; than be Devour'd by the *Saints*. But take away those Acts, and put the *Commissions of the Peace* in better Hands ; Reform the *Cathedrals, Universities, Cities, and Corporations, &c.* and then *South Britain* will be safe. p. 114. *North Britain* also will be this way eas'd of some (not all) of it's present Fears : And as for *Ireland*, and the *American Plantations*, they will find their Accounts in it ; Nay, and the *Church* too, for good Men they have nothing more at Heart,
than

than how to Preserve the *Church* and the *Protestant Religion*; and so does the *Fox* take care of the *Goose*, till he has an Opportunity to devour her: But let them Wheedle as much as they will, and tell us of their Love to the *Church* and *King*; if they are once in Posts of Trust, and find themselves (as I believe they never will) in a Condition to Reform, what they think amiss; and I make no doubt to affirm, that they would Reform the *Church* into *Presbytery*, the *Common-Prayer* into the *Directory*, and the *Abjuration* into the *Solemn League and Covenant*; and if the *King* himself would not take it, they would deal by him as they did by *King Charles*.

You know, *Sir*, it's their darling Principle that the People are the Fountain of Power; that Government is a Trust, which the People Repose in the Hands of one or more, who Acts in their Name for the good of all: That those who gave have a Power to take away; so that if a King do not Act to please them; they reserv'd a Power to themselves to call him to an Account, and remove him from the Trust repos'd in him: This being their Principles, it's but reasonable to suppose that they would act according to them, if they were in a Condition to do it; as we know they have done in the Days of *King Charles*; and in another Reign too, if we may believe what *King James* the I. said in the Dispute at *Hampton-Court*. Let us then suppose, that the
Acts

Acts were Repeal'd, and the *Dissenters* in all Posts of Trust (for he would have none else imploy'd, they and only they is his Word, p. 13.) let us suppose them well settled, and having Power in their Hands; and will they not fall on to Reform things amiss; and what is that? Is not the *Establish'd Church* represented as a *Popish Synagogue of Satan*; a *Limb of Antichrist*, &c? Are not the *Bishops* represented as *Tyrannical Usurpers*? Are not the *Clergy* represented as *Baal's Priests*? Is not the whole Frame and Order of the *Church Service*, condemn'd as *Superstition*, *Will-Worship*, &c. This you know to be true Sir, as well as I: And now were those *good Saints* in a Condition of Reforming things amiss; would they be so wicked as to suffer all this *Popery* and *Superstition* to reign think you? No, no, *good Men*, not they! they *Wheedle* and *Cant*, and *Pretend* to be great Friends to K. George; and in his 12th and 13th Pages represents all at Stake, if he do not put himself into their Protection: But if they were in Power, and if he would not come into their Measures, and compleat the Reformation as they would have him: They would soon turn all their *Loyalty* into *Rebellion*. For a Proof of all which you need but consult a small Pamphlet, call'd *Two Sticks made One, or the Devil upon Dun*; there you may find their Opinions collected together: And as for a Proof of it in Fact; the History of our Sovereign King
Charles's

Charles's Sufferings, is as demonstrative a Proof as we can desire.

They plead mightily for Liberty to Serve *K. George*, he is their *Father* they say, whom they Obey not as *Slaves* but as Dutiful *Children*; they are now for that *Starvish High-Church Doctrine* of *Non-Resistance* as well as any *Jacobite* of them all: They have been many times Affronted in the Reigns of King *William*, and Queen *Anne*, nay, and have met with many Disappointments too from the *Parliaments*, who (when they thought themselves almost in the Saddle) have pass'd *Bills* to keep them out; notwithstanding all the Interest *Mr. Love*, and their Party could make against it; and so they submitted, and quietly sat down and deny'd themselves the sweet Morfel that was out of their reach, so *Passive* were they! See the *Question fairly Stated*, p. 19. Nay, which is strange! they deny'd themselves those things that were out of their reach, purely to serve the Church of *England*! "For upon what other Foot than "this can the *Dissenters* be said to practice "such a Resignation? Why on the same Foot that the *Rat* in the *Fable* bid *Death* welcome, when the *Trap* fell upon her. No, no, they did not submit out of Necessity: For could they not Complain? Yes, and so they did. Could they not use all the Interest they had against passing the *Bill*? Yes, and so they did, see pag. 12th and 13th, and I make

make no doubt but they will be as Solicitous to get them Repeal'd ; but if they cannot do it ; *good Men* they'll betake themselves to their old Self-denying Practice in order to Save the Church of *England* from Ruin, and keep his Majesty K. *George* upon the Throne ! but how this agrees with what is asserted in the Repeal (where all is given away for lost, if the Acts are not Repeal'd) I leave you to judge.

In the Reign of King *James* the II. you know *Liberty of Conscience* was granted to the *Dissenters* ; and not only so, but they were Advanc'd to Places of Trust in the Government ; had the Regulation of *Cities* and *Corporations* : And then what Dutiful *Children* were they ? They Address'd their *Father* in an Extraordinary Stile ; they wanted only *Knives* and *Lancets* to Cut open their *Breasts*, that their *Father* might behold the *Sincerity* and *Loyalty* of the *Hearts* of those Dutiful *Children* ! They were perfectly pleas'd with his Administration : And to their Joy, now comes a Young Prince of *Wales* to Town ; this makes their *Zeal Flame* ; and they only want Words to express how much it Rejoyc'd their Hearts : Therefore that Publick *Fact* might supply their Want of Words ; upon a large Mount cast up at the Backside of the City of *Canterbury* ; a great *Fire* was made by Order of one *Kingsfoot* then the *Dissenting* Mayor of the City ; who was put in by
C King

King *James* in the room of that Worthy Gentleman, *C. Lee*, who has been since represented as a *Papist*, and an *Enemy* to the *Succession*, by those very Men, who were so Transported at the Birth of the Young Prince: Well, the *Fire* being Lighted, the *Bells* Ringing, great Plenty of *Wine* being order'd to the *Fire*; up comes the *Mayor* and all the *good Saints* along with him; for you must know, *Sir*, *Saintship* then began to be in Fashion, and none but they must be in Favour: Well, the first thing that is to be done, upon this *Happy Occasion*, is to fall down on their *Knees*, to express the Devotion of their *Hearts*; and first to give *God* Thanks, *for that it had pleas'd his Divine Majesty to Bless the King with a Son*: In the next place, the *Mayor* and all the *Righteous People* being on their *Knees* as was before observ'd, full *Glasses* of *Wine* (for you know, *Sir*, they love to take their *Glass* as well as you and I) were handed to them; First then the *Mayor* drank the *King's Health*, and after him all his *Noble Train*: Then the *Queen's*, and then *Long, Long Live the Young Prince of Wales*; and as they drank, they toss'd their *Glasses* over their *Heads*: Here's a Frolick for you, *Sir*; but the Men were in an Extasie, and so how could they help it! This Story I can assure you is true, *Sir*, for I have had the same Relation from more than one, or two, or three, that were Eye-Witnesses and

and saw the thing done. And this is a Confirmation of the Observations you made to me when I last saw you, that the *Dissenters Loyalty* is founded in their own Interest; they can never speak better of K. George, than they sometime since did of Q. Anne; but how Her Memory has been treated by them you know very well. Let any King, whether *Protestant* or *Papist*, as in King James's time, put them in Places of Trust, that they may have the Government in their Hands: Let any Ministry act for their Interest; and they are the Best of Kings and Ministers. But *Let them put forth their Hand to touch them, and they will Curse them to their Face.*

I remember we have an Account in the Conference at Hampton-Court, which I have before now observ'd to you, of Dr. Reynolds's Motions to speak of the *King's Supremacy*, as tho' he would insinuate that some of the Bishops were not well affected to it; to which the King says; " I shall speak of one
 " thing; tho' somewhat out of Order; but
 " it skilleth not. Dr. Reynolds, said the King,
 " you have often spoken for my *Supremacy*;
 " and it's well; but know you any here or
 " elsewhere, who like of the Present Government Ecclesiastical, that finds fault or
 " dislikes my *Supremacy*? Dr. Reynolds said,
 " No. Why then says His Majesty, I'll tell
 " you a Tale. After that the Religion restored by King Edward the VI. was soon

“ over-thrown, by the Succession of Queen
 “ Mary here in *England*; we in *Scotland* felt
 “ the effect of it. Whereupon Mr. *Knox*
 “ writes to the Queen Regent (of whom
 “ without Flattery, I may say, She was a
 “ Virtuous and Moderate Lady) telling Her
 “ that She was Supreme Head of the Church,
 “ and Charg’d Her, as she would Answer it
 “ before GOD’s Tribunal, to take Care of
 “ CHRIST his *Evangel*, and of Suppressing
 “ the *Popish Prelates*, who withstood the
 “ same. And I Appeal to you, Sir, whe-
 “ ther our *Dissenters* would not say the same
 “ thing to King *George*, if they were in Place
 “ of Trust? Is it not the Duty of Kings to see
 “ the Church of GOD Reform’d? And how
 “ must it be Reform’d pray, but to what they
 “ will have it? “ But how long trow ye,
 “ says the King, did this continue? Even
 “ so long, till by Her Authority, the *Popish*
 “ *Bishops* were repress’d, he himself, and his
 “ Adherents were brought in, and well set-
 “ tled, and by these means made strong e-
 “ nough, to undertake the Matters of *Refor-*
 “ *mation* themselves. Then Lo, they be-
 “ gan to make small Account of Her *Supre-*
 “ *macy*, nor would longer rest on Her Autho-
 “ rity, but took the Cause into their own
 “ Hands, and according to that more Light,
 “ wherewith they were illuminated, made
 “ a farther *Reformation* of Religion. How
 “ they us’d that Poor Lady My Mother, is
 “ not

“ not unknown, and with Grief I may re-
 “ member it : Who because She had not
 “ been otherwise instructed, did desire, on-
 “ ly a Private Chappel, wherein to serve
 “ GOD after Her Manner, with some few
 “ selected Persons (as King *Charles* also did)
 “ but Her *Supremacy*, was not sufficient to
 “ obtain it at their Hands : And how they
 “ dealt with Me in my Minority, you all
 “ know, it was not done Secretly, and tho’
 “ I would, I cannot conceal it. I’ll apply it
 “ thus, says the King ; and so putting his
 “ Hand to his *Hat*, said to the Bishops : My
 “ *Lords the Bishops*, I may thank you, that
 “ these Men do thus plead for my *Suprema-*
 “ *cy* : They think they cannot make their
 “ Party good against you, but by Appealing
 “ to it, as if you, or some that adhere to
 “ you, were not well affected towards it.

And does not our Author represent the Clergy,
 the Colleges, Cathedrals, &c. in the same man-
 ner now ? Were they for a farther *Reformati-*
on then ? So is he now. But as the King
 goes on and says, (so say I) “ if once you
 “ were out, and they in place, I know what
 “ will become of my *Supremacy*. *No Bishop,*
 “ *No King*. This Passage, tho’ somewhat
 long, I was the willinger to transcribe, it
 being so exactly Parallel to our present Case ;
 we see it’s no new thing that they are driving
 at ; it’s only acting the *Old Game* over again.
 King *James* had seen and felt the Conse-
 quences

quences of their fine Pretensions, and so was watchful against them ; and in Answer to Dr. *Reynolds's Scheme of Government*, says, “ Stay I pray you, one Seven Years, before “ you demand that of me : And if then you “ find me Pursey and Fat, and my Wind- “ Pipes stuffed, I will perhaps hearken to “ you : For let that Government be once “ up, when *Will* shall stand up and say, I “ must have it thus ; but *Dick* shall reply “ and say, nay *Marry*, but we will have it “ thus : Then I am sure says the King, I “ shall be kept in Breath, then shall we all “ of us have Work enough ; both our Hands “ full. But Dr. *Reynolds*, says he, till you “ find that I grow Lazy, let that alone. And I am inclin’d to think, had his Son taken as much care to keep their Notions and Interest under, he had sav’d his Head by it.

I know not how to commend our Author’s Politicks, in making his Zeal for the *Succession on a Pack-Horse* to carry *Halters* for the Clergy : Had he done it more sily something might have been said ; but now he has discover’d the Design so plain, that he that runs may read it. The *Clergy* and *Gentry*, &c. are Represented as Enemies to King *George* ; well, being so, they must be remov’d ; but who must be put in their Places ? Why Repeal the Acts and put in the *Dissenters* : But will not they over-turn the *Episcopal Church* ? Yes, that is what they want ! But there is no great

great matter in that, says he in his *Letter*, p. 29. so long as there can be no Danger in it to *real Religion* : There's a Stroke, Sir, let the Church be destroy'd to Morrow ; *real Religion* suffers not by it ; as tho' there was no *real Religion* in being of the Church of *England* ! does not this discover how much he was in Love with it ? At another time you have him pleading for the Church of *England*, he Loves it with all his Heart ; nay in the *Question stated*, he takes upon him to demonstrate that they have had it in their Power to destroy it, and would not, when they were invited to it by their King, &c. Here's a turn, Sir, they have had it in their Power to destroy it and would not : How can they Answer for this to GOD or Man ? Have they not been all along Representing the Church as Popish and Superstitious, see the *Solemn League and Covenant*, and *Delaun's Plea for the Nonconformists* ; and would they not destroy it when it was in their Power ? I have heard it oft-times said, they are to pull down *Antichrist* : And now when *Antichrist* is deliver'd into their Hands in order to be destroy'd : Good Men, they had rather be undutiful to their King, than in the least degree hurt *Antichrist*, so entirely are they in Love with it ! But pray what has *real Religion* to thank them for in all this good Service ? Truly nothing at all ! For she can get nothing by having, that which she can spare without any loss.

It's

It's true, he would willingly have a *Back-Door* to go out at, and so has tack'd *Paul* and *Howel's Church* at the End, to make some Fools believe; he intends only the *Non-Juring Communion*; but that's only to cover the Design; for pray has he not been all along racking the *Tories*, the *Clergy*, *Gentry*, Persons in Places of Trust, that are to be remov'd as Persons that are Enemies to the Government? *Tories*, *Papists*, and *Jacobites* are all join'd in the same Complaint: Those are to be remov'd, and the *Dissenters* put in their Place: But how is this to be effected? Why by Repealing the Acts: But says his Friend, will not this revive the Cry of the *Danger of the Church*? What if it do, says he, the *Church* that those Men belong to, is no *Church* of GOD's appointing, it's a *Church* for which no true *Protestant* can have any Affection, &c. And now, Sir, I leave you to judge, whether he can be construed to intend the *Non-Juring Communion* only, which he calls by the Name of *Parson Paul's* or *Howel's Church*, which is no *Church* of GOD's appointing: If so, that *Communion* is very much increas'd, if *Papists* and *Tories*, *Clergy* and *Gentry*, the two *Universities*, most of the *Dignitaries* of *Cathedrals*, &c. If all those I say belong to *Howel's Church*, there is a fine Company of them. *Tories*, and *Papists*, and *Jacobites* are all represented to be of that *Church* which is not of GOD's appointment. Well, but that is
Howel's

Howel's Church say you : No, Sir, *Howel's Church* only comes in by the by; it's the Church to which those strange Devils the *Tories* belong, that he means, for the *Tories* are not in Communion with *Howel's Church*.

I must confess the *Tories* are extreamly oblig'd to him for his good Service ; he has represented them to be a very Extraordinary sort of Creatures, for I know not whether we may safely call them Men : It's true, they were Born and Bred, Eat and Drink and Talk like Men; but who knows how to depend on them; as for Reason which distinguishes Men from Beasts, they seem to have nothing of this, for they think (poor Superstitious Fools) that in case they should chance to be Men; they are oblig'd to be true to their Words, and constant to their Principles: They think likewise that there is a GOD, who has given them Laws to be directed by, which if they transgress, he will call them to an Account for it in the other World, if there is any such thing, as they are so Foolish to believe there is: And as for *Conscience*, they are so stupid as to part with all the Enjoyments of this World; and to bear the Reproach of being of (if there be any such thing as) *Paul's* or *Howel's Church*, rather than act against the Dictates of that Bugbear call'd *Conscience*, which is an absolute Stranger to our Author; and so to be sure, as those *Creatures* do not belong to the Church

of GOD's appointing: So our Author being an absolute Stranger to *Conscience*, does not belong to that Church where *Conscience* is at all concern'd! No, for had he been a Man of *Honour*, *Conscience*, or *Good Manners*; we had not met with such Expressions in his Books as we do. Is it consistent with *Honour*, to condemn Men before legal Proof is given against them? Or has there been any legal Proof made that all the *Tories*, &c. are such Devils as he represents them? If not, is it consistent with *Good Manners* or *Conscience*, to cast such Reflections on the *Clergy* and *Gentry*, as he does in his *Letter*, p. 19.

As for his *Politicks*, I think they are no more to be Commended than his *Good Manners*: For is he sure the Acts will be at this time Repeal'd? No, that's the Thing in doubt, p. 24. this is that which makes him in so much Pain till it's accomplish'd: "I am well assur'd, says he in his *Letter*, p. 13. it occasions not a little Concern to some very Worthy and Sensible Gentlemen to think how many things (besides an Heat struck between the two Houses) might fall out, to make a Dissolution of this *Parliament* necessary; and how faint a Prospect we have of another, of the same Complexion, if our *Corporations* are not first better settled. Here we see that those Sensible Worthy Gentlemen, who are our Author's Acquaintance, are faint and out of Heart,

Heart, almost fear'd out of their little Wits poor Men, but what are they afraid of? Oh! they are Men of Penetration, and so foresee something that may fall out to make the Dissolution of this *Parliament* necessary: And if this should be before the Acts are Repeal'd, and the *Corporations* better settl'd; they have no Hopes it seems of having the next *Parliament* of the same Complexion: Why so? Have those Persons which Elected the Present Members, chang'd their Opinions without any just Cause? Or have they had any just Cause so to do? Is the Present *Parliament* in the Interest of the *Government*, and were they not Elected by those whom he represents to be out of the *Government's* Interest? One would be tempted to think, that the *Corporations* were in the Interest of the *Government*, since they made Choice of such to Represent them that are so: Why then does he talk of Repealing the Acts, in order to bring the *Corporations* into the Interest of the *Government*? Is not this a gross Reflection on the Present *Parliament*, and the *Corporations* who Elected them? It's plain, the Man has one Point in View, if that Project fail, the next Election he thinks will be *Sword in Hand*. Sure the Man's *Mad*, and nothing but Repealing the Acts will restore him to his *Senses* again? But in this unsettled Condition he talks at *randum*, as *Mad-men* commonly do: At one time Repealing the Acts,

shall promote *Unity* and *Trade* among us, p. 13. At another time, the Repealing of them is Hazardous to the *Government*, it may cause Divisions, and be attended with many ill Consequences, but yet even this Division it seems will tend to Strengthen the *Unity* and *Trade*, p. 25. But upon Supposition some few should be Offended by this Method, yet in a little time their Love to Self-preservation, will over-run their Principles in Church Matters.

You know, Sir, the *Tories* have for some time pass'd, been Charging the *Dissenters* with a Design in View; that they Pleaded for *Liberty of Conscience* as a Step to Dominion; and if this Author has not made it appear that this Charge was just, I am mistaken. He does not say the *Church* is in Danger if the *Dissenters* do not take Care of it; but he has no Prospect that the Publick can be safe, if they are neglected, p. 9. Not long since they pleaded for *Liberty of Conscience* as a *Bounty*, now they challenge Places of Trust as a *Reward* for their good Service. See the *Question Stated*, p. 1. But the ungrateful Church-Party, whom they have so many times deny'd themselves to serve; have been so far from rewarding them for it according to their Merit, that they have not been so kind to them as to free them from the Incumbrance of a *Conformity Bill*; "so that he
 " thinks it may justly be said in the *Dissenters*
 " behalf;

" behalf; that because when it has not been
 " seasonable they have acquiesc'd, and have
 " not insisted on their Deliverance, therefore
 " they ought not to be Shuffled off with an
 " old *Thread-bare Evasion*, when the Season
 " of their Deliverance is unanswerably pre-
 " sent. Here, Sir, we have a Demand made
 for the Repeal of those Acts as a *Reward* for
 former good Services: And this Demand
 back'd with a Menace to the *Government* if
 it be not now Answer'd; they are not to be
 Shuffled off any longer; for now is the time
 for them to obtain their Liberty; they are
 out of Patience, and will deny themselves
 no longer: Upon which I shall make no *Re-*
marks, but leave you to Consider what he
 means by those Words, *They ought not to be*
Shuffl'd off, &c. consider it as you see conve-
 nient. Now is the time to do Justice to the
 Friends of the *Government*, as well as to it's
 Enemies; therefore if now it be not done,
 is it not Unjust? This stands in the Front!
 Then turn to the 20th page of the *Question*
fairly Stated, and there the Repeal of the
 Acts is insisted on in Point of Honour; and
 there it is, for some Body it seems, has pro-
 mis'd to have them taken off, and if NOW it
 be not done for them, they shall know what
 they have to trust too. And what's that?
Sword in Hand! Alas poor Souls I advise
 them to Sleep in a whole Skin and be quiet.
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But pray what is this great Service that they have done, that they pretend to Demand this *Reward* for? Was the *Revolution* brought about by them? Was the *Act of Settlement* made by them? No, for if they had a Hand in the Act, why do they Complain as if they had been all along Excluded from Sharing in the *Government*? Oh, but they have Taken the *Oaths*, they have Pray'd for King George, they have Paid their *Taxes*, &c. Well, and have not the *Tories* done all this and much more; and yet he would have them Excluded! Aye, and a great deal of Reason for it too! Why? Because they are only *Occasional Conformists*, who pretend to Love King George; but he is well assur'd, that in their Hearts they are for the *Pretender*! They pretend Love to the Church of England; but he verily believes it's the Church of the *Suffragan* of *Thetford*; so Charitable a Man is he! he thinks the *Tories* have as little *Conscience* as the *Occasional Conformist*, who to Qualifie themselves for a Post in the *Government*, would Dissemble themselves to be of that Church, which they could with all their Hearts wish Destroy'd. Now the *Tories* have given as good Proof of their being Friends of the *Government*; as ever the *Dissenters* can pretend that they have given, that they are Friends of the Church: Why then may not they be trusted as Friends of the State, as well as the others be thought Friends of the Church?

Church? If they are such entire Friends of the Church as they pretend; why do they make such a Buffle for a farther *Reformation* of it?

You know, *Sir*, every Man has a Right to be esteem'd an Honest Man; till some legal Proof is made to the contrary: In what *Court of Judicature* it was that such Proof was made against the *Tories* I know not: If then they have not been legally Condemn'd; whether it was not the greatest Impudence, as well as the worst of *Politicks*, to cast such Reflections on so *Venerable a Body* as the *Clergy* are? On so great a *Body* as the *Gentry* all over the Kingdom, whether they are *High-Church* or *Low*, (for he can depend on neither, as appears from his *Letter*, p. 18, 19.) I leave you to Judge. They are not absolutely certain whether they shall get the *Acts* Repeal'd or not; *this is the one Thing needful*, for the Accomplishment of which, is what they have so much at Heart: This Author with others are very intent upon it; and in order to make it appear that it's at this time necessary; he throws off all *Modesty*, *Shame*, *Honour*, and *Conscience*; and without any regard to *Truth*, falls on the *Clergy* and *Gentry*, *Universities*, *Cathedrals*, *Cities*, *Corporations*, *Officers* in the *Army*, *Fleet*, *Lieutenancy*, *Common Council of London*; all represented as Enemies of the *Government* that are to be remov'd, or else all's at Stake; have these Gentlemen any Reason to return him Thanks for his
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Compliment? Whether he can be a Friend to *His Majesty*, that takes such a Method to Affront and Abuse, and by that Means Provoke so great a *Body* of Men, as the *Tories* are? I'll leave you to judge.

Suppose what those *Men of Penetration* (he speaks of in his *Letter*, p. 13.) foresee, should fall out, to make a Dissolution of this Present *Parliament* necessary: And suppose this should be succeeded by a *Tory Parliament* and *Ministry*, as he is afraid it will: what then, will not the *Tories* resent the Usage they have had from our Author and his Friends? If not, I think they are not altogether such *fierce Devils* as he represents them: They are rather *Asses* than *Devils* to carry such Burthens, without being like to have one *Morsel* for it; if this *Gentleman* can have his Will. But suppose he cannot: Suppose this *Parliament* should be Dissolv'd before the Acts are Repeal'd, and *Corporations* better settled? Then in all probability, says he, the next *Election* will be *Sword in Hand*: *Sword in Hand*, Sir, is his Word! p. 13. But who is it that will betake themselves to the *Sword*, the *Tories*? No! But you know, Sir, how some Gentlemen said in a Publick Coffee-House, that they had one *Card* more to play; and they were no *Tories*, for it seems their *Cards* are all play'd: And I dare be bold to say, the *Tories* will never proceed to the *Election*, *Sword in Hand*: But in the usual Form by Majority of Votes; and if
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in that Way they can be Advanc'd; it will be a Demonstration, that the *Corporations*, and *Country Gentlemen* don't think them such *Black Devils*, as he has represented them to be: So that if any Body proceeds to a *New Election*, *Sword in Hand*, in case this *Parliament* should be Dissolv'd before the Acts are Repeal'd, it is the *Dissenters*; who represent all as lost and gone if a *Tory Ministry* and *Parliament* should succeed! King *George* must certainly be De-thron'd; the *Pretender* certainly comes in; and a thousand destructive Consequences will ensue (in their Opinion) if a *Tory Parliament* should be Elected! Well, but if the *Tories* are such Enemies to the *Government*, sure there is no Danger of having a *Tory Parliament*, unless the *Corporations*, *Cities*, and *Counties* that are to Elect them, are all resolv'd to be ruin'd. Oh, yes, there is a great deal of Danger in it; therefore if they should proceed to a *New Election*, and the *Tories* be like to have the Majority of Voices; then *Sword in Hand* is their Word. GOOD GOD! Is *Sword in Hand* the Way to proceed to *Free Elections*? Is a *Civil War* among our selves the Way to secure His Majesty on the Throne? Yes, so it seems according to him. For if the *Tories* come in Play; they he thinks will certainly Destroy all: And he is out of Hopes but it will be so, if the Acts are not Repeal'd; therefore all their Dependance is on this one Card which they have yet to play, *Sword in Hand* is

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their

their Word. Did ever *Mortal* hear *Men of Politicks* talk at this rate?

I am inclin'd to think, *Sir*, that the poor *Man* is Afflicted with the *Hippo*; or he has got a *Scolding Wife* that makes such a Noise in his Head; that he thinks himself incompass'd with *Drums*, and *Musquets*, with *Fire*, and *Smoak*: Or else, he is Conversant in the Books of *Muggleton*, or *Fox*, where he finds nothing but *Fire* and *Sword*, *Destruction* and *Desolation*, to befall the *Inhabitants* of the *Earth*, except they be instantly *Converted* and become *Righteous Saints*, that is to say *Dissenters*; for the *Tories* are all along represented as *Devils*; and so there is no room to fear that they can be worse, and therefore as it has not been their usual Way of Proceeding, so I am very Presumptuous it never will: Tho' I am credibly inform'd by some, who were *Eye-Witnesses* of the Thing; that the Ceremony of *Sword in Hand*, was observ'd at an *Election* not long since at *Rygate* in *Surry*, but not by the *Tory-Party* who lost the *Election*, whether fairly or not, is none of my Business to dispute; but the *Gentleman* who lost it, I believe does not think it was very fairly: And if the Party which got the *Election* had thought it had been very fairly, I can't see why they should Guard the Person who took the Poll home to his House *Sword, in Hand*. But if that is the Method which is to be taken for the future, as this *Gentleman*, seems
to

to say it must be ; I am afraid it cannot with any good Property of Speech be said, *We are in a fair Way to have a Free English Parliament.*

But before I dismiss this *Letter, Sir*, there is two things which I shall take Notice of, which our Author pretends to give in Proof of the several Facts he Charges the *Tories* with on the one Hand : And what the *Dissenters* have done on the other, to Serve and Secure the *Church and State*. With respect to the first, there has been several *Mobs and Riots, &c.* those he would have the World believe were all acted by the *Tory-Party* in contempt to the *Government* : But if things were duly consider'd, I believe the *Tory Gentlemen* have been as much displeas'd at *Mobs* as the *Whigs* or *Dissenters* : And if I am rightly inform'd, the *Bridewell-Boys*, never had the Tenth part of the Encouragement to go a *Mobbing* ; as some others have had from the *Mug-Houses*, and other Places, where the *Pretended Best and Loyal Friends* of King *George* are accustomed to frequent.

I know the Place where and Time when, a Company of such *Things* as are call'd *Whigs*, went three Miles to Assault the House of a very honest, peaceable Man, (but a *Tory*) who had some Friends at his House making Merry : They came to the House with *Clubs* and *Staves*, as if they were some of them that seiz'd our SAVIOUR ; they broke open

the Door, broke Pots and Glasses, tore their Cloaths, broke the Chairs, &c. and then Cry out G O D Bless King George ; as tho' it was an Honour to King George to have the Subject Abus'd ? Will you call such Men King George's *Friends* ? No sure ! Well, the next Day away goes this poor foolish *Tory* to a Worshipful *Justice of the Peace*, shows him his torn Cloaths, &c. but what Redress had he ? Alas poor Fool he was a *Tory* ; the others, *Gentlemens Sons*, who were known to be *Dissenters* or *Whigs*, and so were without all Controversy the *Friends* of King George ! I know this to be true, for I had it from the Man himself, as well as from others ; and I have been inform'd of the same Practices in other Places ; and if so, I leave you to Judge, whether the *Tories* are to be blamed for all the *Mobs* and *Tumults* that have been, or not ?

It's a plain Case that there has been *Mobs* among the *Whigs* and *Dissenters*, as well as among the *Tories* : Nay, I can name the Town where a *Tumult* was began by a *Presbyterian Baker*, who was seconded by his *Brethren* on the 5th of *November* last, till they had got themselves so well drub'd, that they were forc'd to betake themselves to their Houses ; and had not some of their *Adversaries* (whom they had provok'd) been wiser than some others of them ; they had been recompenc'd with the Burning of their *Meeting-House* into the Bargain.

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But suppose at last, all the *Mobbing* had been done by the *Tory Mob*, would it be just to Charge the *Tory Gentlemen* and *Clergy* with it? Suppose a *Dissenting Teacher* should be Guilty of an Act of *Drunkennes* or *Incest*, &c. would the rest of his Brethren take it well to be reproach'd with it? No! no doubt but they would say, this is very unjust to Charge us with another Mans Crime! Why then does not the same Argument hold good in favour of the *Tories*? If they are to be represented as Enemies of the *Government*, because some that call themselves *Tories* have been among the *Mobs*; why for the same Reason the *Dissenters* are so too: For they have been concern'd in the *Mobs* as well as the *Tories*. True say some, we don't (because they can't) deny but the *Whigs* and *Dissenters* have Club'd together in *Mobs* as well as *High-Church*: But they are all hearty *Friends* to K. George, they do it for to serve the *Government*, and prevent the Disorders which they conceive might be committed by the *High-Church Mob*, if they were not oppos'd by the *Low*. This is very fine indeed! as if *Justice* had forsaken our *Courts of Judicature*, to ramble in the *Streets*; and with a *Huzza* for K. George, to break Peoples *Windows*; tumble Men in the *Kennel*; break their *Heads*, &c. and all to serve the *Government*, and shew their *Loyalty* to King George! Can any thing reflect a greater Dishonour on His Majesty,

lessly, than to insinuate, that he is pleas'd with such *Dutiful* and *Loyal* Subjects as those?

But to suppose once more, that the *Tories*, were they that have committed all the Disorders up and down the Kingdom: Have not the *Low-Church* the Power in their Hands to Prevent them? If they have not, then it seems we are Govern'd by a *Tory Ministry*, after all, who will not do it: If they have, why do they not do it? Why, that's the Thing that surprizes the Man! "If we may
 " make any Judgment as to these, from
 " the little Influence they have had to pre-
 " vent Riots and Tumults, it would tempt a
 " Man, says he, in his *Letter*, p. 19. to
 " fear, that a great part of them (*viz.* the
 " *Low-Church* as appears from the Context)
 " would add but little weight, upon Sup-
 " position of a *New Rebellion*, unless it were
 " on the wrong Side. Here's a Stroke for
 Mr. *Low-Church*! You see, Sir, this Man to serve a Turn, will speak well of the *Low-Church*; he and *Low-Church* are to do all the Business: *Low-Church* cajouls the *Dissenter* to carry on his Design, which is to be in Place and get Money: The *Dissenters* on the other Hand, they Petition *Low-Church* to let them have a Finger in the Pye; *Low-Church* don't much affect that; this the *Dissenter* begins to see, and if *Low-Church* don't Gratifie him in what they have so long Promis'd, he Nods his Head, and knows what
 he

he has to trust to. For he begins to suspect his old Friend *Low-Church*; that in case of a *New Rebellion*, he does not know but *Low-Church* may forsake him, and help on the wrong Side. Really, Sir, the poor Man is to be Pitty'd! What, forsaken of all Friends? He has quitted his Interest in *High-Church*, and for a long time has been denying himself, in order to secure and enrich *Low-Church*; and now to be slighted by them at last; this breaks his Heart. And now it may be seasonable to ask what Church of *England* it is that they have been so long denying themselves to Serve, and what is the Service they have done it? If the *High-Church*, they will never thank them for their good Service, till they are made sensible what it is: And then it's probable they may be willing to do Justice to their *Friends*, and shew Mercy to their *Enemies*: But if it's the *Low-Church* that they have been serving all this time; I must say, it seems a little unkind, that they have not rewarded them in all this time.

But, after all, I have so good an Opinion of the *Low-Church* as to think, that they would have done it before now; if the *Dissenters* could have made their good Service appear: But unless they can prove their Merit, what Reason have they to expect the Reward?

I know not what Notions the *Dissenters* may frame of the *Low-Church*; but it's my
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Opinion, if ever they come to put it to a Tryal upon a nice Push ; those who they take for their best Friends will not prove to be hearty in their *Schemes* : They may speak them fair, and go Hand in Hand with them, so long as they find their Accounts in it : They may consent it may be to indulge them in many Things ; to remit somewhat of the Discipline of the Church to please them : But if ever they come to Attempt the Overthrow of the *Government*, and *Order* of the Church ; they will find, that both *High* and *Low-Church* will combine against them. They as well as *High-Church* know, what was the dismal Effects of the Over-throw of the Church in Days of Old ; they likewise know by what Steps it was brought about ; they know their own and the Churches Safety are inseparable ; and therefore the *Tories* have so much *Charity* for the *Whigs*, as to believe, that they will learn to know their Stops ; and not suffer the Bird to Fly beyond the Length of its Chain, for fear it should Fly quite away. Well, but they ought not to forget Old Kindnesses ! No, but the *Whigs* it seems have not much better Opinion of them than the *Tories* ; Pray what are they ? Why see the *Question* fairly stated, p. 7. there you have them made out to a Demonstration, *That they are the Friends of the Church and State, and consequently that they are not Enemies* ; no more than the Fox

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is to the *Goose*, and he loves her intirely, but it's for his own Ends.

“ He tells us the *Dissenters* are a Body so
 “ infinitely numerous in this Kingdom, and
 “ have had many Opportunities to shew
 “ themselves Formidable both to *Church* and
 “ *State*; and have been so eminently invi-
 “ ted to it, and have had all the Encourage-
 “ ment and Protection possible offer'd them,
 “ even by their King. Very strange that
 their King should give them all the Encou-
 ragement and Protection possible, to appear
 Formidable against the *State* as well as a-
 gainst the *Church*! was he minded to set
 them all on *Horse-Back*, and go on *Foot* him-
 self? But they good Men would by no
 Means do so; tho' they were so very much
 tempted to it by Interest on the one Hand,
 and Revenge on the other, that they had
 much a do to over-come them! Well, 'twas
 well they did; for if they had not, they had
 been all undone.

I know not when it was, *Sir*, that those
 Men were in such a Condition to Destroy
 the Church of *England* as they pretend?
 If they will tell me the time, I'll shew them
 a very good Reason, that it was not even
 then in their Power to do what they pretend
 to, unless they had at the same time De-
 stroy'd themselves: And would they have
 us give them Thanks, that they did not
 Cut their own Throats.

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But

But say the *Dissenters*, could have done it as this Author pretends : What Interest had they to do so ? If none, then how did they act against Interest in not doing it ? And what Interest they could have had in doing it, is hard to conceive, unless they could have Establish'd themselves in the room of it ; and that never was, or ever will be in their Power to do, so long as there is so many different Interests among them.

Therefore to Conclude, Sir, if *Lies* and *Reproaches* cast on the Church : If *Dividing* the *Minds* and *Affections* of the *People*, by *Reflections*, and *Misconstructions* cast on the *Church Service-Book* : If *Affronts* and *Indignities* offer'd to the *Bishops* and *Clergy* : If *Destroying* the *Discipline* of the Church to please them, and displease GOD, call for our Thankfulness, we are bound to Thank the *Dissenters* : But for any Service done to the Church in other Respects, for my Part, I know not what to thank them for ; and as for the Author's *Politicks* in those two Books ; he may have as mean an Opinion of the *Answer* as he will, but I assure him he cannot have a meaner Opinion of it, than I have of his *Performance*.

For, I must needs say, I think it highly *Affrontive* to the *Government* ; a *Scandalous Reflection* on the *Honourable House of Commons* : An *Intolerable Reflection* on the *Gentry* and *Clergy*, &c. And in a Word, it's a Piece of the

the worst *Politicks* that the *Dissenters* could have been Guilty of: It Exposés their Designs in View; it gives an Alarm to the *Tories*, *Cities*, *Corporations*, &c. to be on their Guard: It is very Prejudicial to the Interest of the *Whigs*: It Represents them in the *Schemes* of the *Dissenters*, to new regulate *Corporations*, *Cities*, *Universities*, *Colleges*, &c. And what can be of greater Consequence to lessen their Interest than this? The People that are of the *Church-Party*, in all probability will be fir'd at the sight of it: And tho' I dare say they will not be the first that take *Sword in Hand*, as he is pleas'd to express himself: Yet they are so tenacious of their Principles, or in other Words for the Church, that they will take care, who they choose to Represent them, in case they come to another *Election*.

Thus, *Sir*, have I in as few Words as I could, given you my Opinion of the two Pamphlets you sent me, and so have Answer'd your Request, tho' perhaps not your Expectations: However I have spoke my Mind freely; and hope that you will receive it as a Token of that Respect which shall always be paid to you, by him who is,

Sir,

Your very Humble Servant.



POSTSCRIPT.

SIR,



SINCE I put an End to my *Letter*, a Friend of yours gave me the following Relation, and desir'd me to insert it; that the World may see what Justice the *Tories* are to expect from the *Dissenters* and their Friends; if they can have their Wills.

5 DEB :

On the 29th of May last, a Nameless Gentleman, in *London*, about half an Hour after Seven at Night, sent a Servant of his to a Friends House about his private Concerns: The Young Man going along and finding a great Mob in the Street; step'd to see what the Matter was; it seems *Proclamation* had been sometime before made by the Constable according to *Act of Parliament*; in order to oblige the Mob to disperse; or be taken up as Enemies to the
Go-

Government: The Young Man being Ignorant, that any such *Proclamation* had been made; and making some small stay there, was taken; and upon the Oath of the Constable, that he had at Seven a Clock made *Proclamation* (at which time the Lad was at Home at his Master's House) for the Mob to separate and depart: And that the Mob continued notwithstanding, so that the Young Man was deem'd one of the Disaffected by the Worshipful Justice, before whom he was safe conducted: The Lad being apprehensive what was like to follow, sent to let his Master know what had befallen him: The Master being surpriz'd at the News; goes to get him Releas'd; either by giving Bail, or otherwise: But all in Vain, for the Man it seems was a *Tory*, and that was sufficient to demonstrate the Young Man a Rebel: For his Worship very Gravely tells the Master, he was a Disaffected Person, who did not care to appear against the *Government* himself, and so sent his Man. This is Demonstration!

There was at the same time a Lad taken (and brought before this Worshipful Justice) that belong'd to one of the *Charity Schools*, which Argument of Poverty was made use of by a Friend of the Poor Boys, in hopes that his Worship would for that Reason release him: But the Argument had a quite different Effect, for upon hearing that the Boy did

did belong to one of those Schools, his Worship said, for that Reason he should be sent to *Newgate*, which was accordingly done, where he continued about 10 Weeks, but at last releas'd : But before his Worship sent the Boy to *Newgate*, he was pleas'd to declare his Opinion of all the *Charity Schools*, viz. that they were *Nurseries of Rebellion*.

Well, the Master finding that no Bail was to be taken for his Man ; takes his Leave of him for that Night : The next Day he begins to make use of his Friends, to see if they could not prevail with his Worship to admit his Young Man to Bail ; but all to no purpose ; for this Worshipful Justice, said, that he was taken after *Proclamation* was made, and so he could (because he would) not, admit him to Bail. When the Lad had been Confin'd about Fourteen Days, his Master Meeting by Accident a Friend of his, among other things tells him this Relation, how he was Treated by the Justice ; and what Attempts he had made to have his Man admitted to Bail, but all in vain. Pray, said his Friend, don't you know he is his Worships most Intimate Acquaintance ; and I'll engage he procures the Favour to have him admitted to Bail : Well, this his Worships Favourite is by Consent sent for ; he undertakes the Matter, upon Condition the Master would give him such a Sum of Money : Well, the Master complies with the

the Terms, and the next Day the Work is to be done : In order to this, this Associate of his Worships, draws up a Petition ; in which he Claims the Gentleman's Servant as his near Kinsman ; telling the Justice ; that he knew nothing of his Confinement till the Day before, or else he had been with him sooner : And as for the Crime of which he was Accus'd ; he was sure that was false ; for he knew the Young Man to be made up of Loyalty ; for says he, (that is, his Worship's Favourite) the Young Man is a *Presbyterian* ; and he hop'd his Worship would believe, that he would not have appear'd for him, if it had not been so : And farther protested, if he thought his Kinsman had but one Drop of Disloyal Blood in him, he would be the first that should let it out : This is a brave Piece of News for his Worship, to hear that the *Old Devil* is become a *Young Presbyterian Saint* of his own *Stamp* ! This melts his Worship into Pity and Compassion for the Lad, *alas poor Lad*, says his Worship, it's a long time that he has been in Prison ; therefore let him be admitted to Bail immediately ! But how could that be done ? (*Mark this*) When the Lad was taken, his Worship took him for a *Tory* ; and as such, no Bail could be taken for him, since he was taken after the *Proclamation*

ination was Read: But now the Young Man is Represented as a Presbyterian by his Worship's Great Favourite, he may be admitted to Bail. Now two Men bound in a Bond of Fifty Pounds each will do: But before Five Hundred Pounds each would not! Now his Worship turns Advocate for the Young Man, and says; the Lad might have been releas'd sooner if his Friend had appear'd sooner in his behalf. Well, the Young Presbyterian being releas'd out of Prison, his Worship does not withdraw his Favours, but to shew how much he was in Love with the Young Saint, he got him finally discharg'd of the pretended Crime, and so I have brought you to the Conclusion of the Matter.

We see, Sir, by this Story, how Justice is like to be administer'd, if they can once get the Matter into their Hands! I could have given you several others of the like Nature, but I omitted that, and had not inserted this, but on the Request of a Friend, who knew the Matter very well.

5 DEGR

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